

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

THE Apostle Paul is one of the most conspicuous examples in the Bible of a man constantly victorious over adverse circumstances. If he was a man of great intellectual attainments, strong will power and indomitable purpose, he was also richly endowed with faith for the present and hope for the future. He was, however, a very human man, and his letters afford abundant evidence that he was called upon to endure much suffering, so far as his physical and mental sensibilities were concerned. But in the struggle he always came off more than conqueror, and beyond the severest buffetings of Satan he could always see a glorious triumph. In his second letter to the Corinthian Christians he said: "We are persecuted, but not forsaken; cast down, but not destroyed," and when we read that "we also believe and therefore speak," we see the explanation of the apostle's calm confidence in the ultimate outcome of trial and conflict. Like unto Paul, every earnest, faithful Christian can recall many times when God has come out of His dwelling-place to show Himself strong on our behalf and give us the victory over the circumstances from which there was no deliverance but in Him. We, therefore, in the hour of storm and stress will do well to strengthen our hearts by the recollection of former things, feeling sure that He who hath loved us will love us to the end, and will be our Guide, Protector and Friend through all the vicissitudes of life, even unto death.

Secular Recognition of Christ's Mission Work

The Papal publicists and their satellites who conduct the papers and magazines of the Roman Church in this country have, from time to time, during the last thirty years taken occasion to decry Christ's Mission and its work in various ways—sometimes by false statements about persons connected with it, but more frequently by the malicious circulation of slanders concerning priests who have, through its agency, been placed in positions of usefulness as missionaries and ministers of the Evangelical faith.

In spite of these and other efforts of a similar character to those of Sanballat, Tobiah and others, concerning which the prophet Nehemiah wrote, the work of Christ's Mission has not only gone steadily forward, but it has increased in influence and power, and to-day it holds a higher and more prominent position in the religious life of the city than it ever did before.

In connection with the Thirtieth Anniversary services an important and influential daily paper of this city published an account of Christ's Mission and its work, which will be found on p. 48. God has blessed the work of the Mission not only in the conversion of the Roman Catholics, but in strengthening the faith and deepening the spiritual life of all who have come within the sphere of its influence.

Priests Continually Coming to Christ's Mission

Last month two priests of the same diocese, not a hundred miles from New York, came to Christ's Mission with the purpose of leaving the Roman Catholic Church and renouncing the priesthood. One of them had read some copies of *The Converted Catholic*, and was moved to write to the Editor, who invited him to visit Christ's Mission. This he did, with the result that he decided to leave his parish and send his resignation to the ecclesiastical authorities. When next he called, he brought with him another priest, to whom he had stated his purpose. Both are men of learning and ability, in the prime of life. Even the Pope will be startled when he learns of their conversion.

The Priesthood of All Believers

"Ye are a royal priesthood," says the Apostle Peter. From two verses in his first Epistle can be learned what was his idea of a priesthood. It was about as far from that of the Roman hierarchy as it could well be. Addressing people "scattered throughout" five provinces of the Roman Empire, he tells them that they are "a royal priesthood," that they "should show forth the praises of Him who hath called you out of darkness into His marvelous light." Evidently the Apostle had no conception of the priestly office as understood by his foolish so-called successors in Rome, or he would have said something about saying mass, forgiving sins, and acting in other ways as intermediaries between God and men. There is no reference to any sacrifices to be offered by those Cappadocians and men of other provinces, who had become Christians, except the incense of praise and thanksgiving for the Heavenly Father's blessing upon them—in the knowledge of God in Jesus Christ. We also read in the New Testament of Christians who had overcome by the power of their testimony, and in all the ages the sounding forth of the praises of God for His salvation has been one of the most potent agencies in the conversion of souls. The joy of the Lord in the heart that finds expression on the lips will always create interest in those who perceive such manifestations of faith and trust in the God who has redeemed us and bought us with a price—the offering of Himself.

The Apostle Peter and Papal Pretensions

The Apostle Peter, for whom the Roman Catholic Church professes great reverence, says in regard to allegiance to the Government under which people live, "Fear God, honor the king." The Apostle makes it clear that, as Christians, our duty to our country stands next to our duty to God Himself; and this is in line with the Saviour's own words to render unto Caesar the things that are Caesar's and unto God the things that are God's. Nowhere in the New Testament can be found any support for the claim of the Roman hierarchy or any members of it to represent the Almighty in this or

any similar matter. Indeed, Peter expressly tells the "elders" not to behave as "lords over God's heritage (I Peter 5:3)," and if he did not act in this way himself toward the Christian Church, much less would he do so towards people outside its fold. But while all this is true, it must never be forgotten that not only do all Roman Catholics acknowledge the claims of the Pope to be the rightful sovereign over all the other rulers on earth, but they would—as a whole body—obey orders from Rome to do their part in asserting those claims by force. The fact that no such orders have yet been received does not affect the question; but the ceaseless attacks upon our public school system, and the untiring efforts to obtain public money for sectarian institutions by various ecclesiastics, and by bodies of Roman Catholics organized by the priests, give weekly evidence of the continual obedience rendered to the Vatican by both priests and people in this country. No State is really safe if any considerable number of its citizens owe allegiance to a foreign potentate; and if that allegiance be "spiritual," the danger is greater than if it be only one of sentiment or created by the place of birth. As tools of the Vatican the Roman hierarchy constitute a serious menace to the permanence of our Republic and its institutions.

The Power of the Priesthood

In a book written by St. Alphonsus de Liguori, Doctor of the Church, entitled "Dignity and Duties of the Priest, or Selva," edited by Rev. Eugene Grimm and published by Benziger Brothers, New York, we find, on p. 31, this statement: "The power of the priest surpasses that of the Blessed Virgin Mary, for, although this divine Mother can pray for us, and by her prayers obtain whatever she wishes, yet she cannot absolve a Christian from even the smallest sin! 'The Blessed Virgin was eminently more perfect than the apostles!' says Innocent III, 'it was, however, not to her but only to the apostles, that the Lord intrusted the keys of the Kingdom of Heaven!'"

"The priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he

creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, 'Let it be made,' and it was created—'He spoke, and they were made'—so it is sufficient for the priest to say, 'Hoc est corpus meum,' and behold the bread is no longer bread, but the body of Jesus Christ."

The Roman Priest Another Christ

In the same chapter we read: "The priest holds the place of the Saviour himself, when, by saying, 'Ego te absolvo,' he absolves from sin." "How great should be our wonder if we saw a person invested with the power of changing a negro into a white man; but the priest does what is far more wonderful, for by saying 'Ego te absolvo' he changes the sinner from an enemy into the friend of God, and from the slave of hell into an heir of paradise."

Again: "According to St. Ambrose, a priest, in absolving a sinner, performs the very office of the Holy Ghost in the sanctification of souls." "St. Clement had reason to say that the priest is, as it were, a God on earth." "Innocent III has written: 'Indeed, it is not too much to say that in view of the sublimity of their offices the priests are so many gods.' " "Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, 'Ego te absolvo,' the priest would likewise say over each of his penitents, 'Ego te absolvo,' and the penitents of each would be equally absolved."

It will be seen from these utterances of one of the highest authorities of the Roman Church that not only does the Pope arrogate to himself the attributes of the Almighty in claiming to be infallible, but that each and every priest is placed by the Church on an equality with Jesus Christ.

That doctrine, taught in the parochial schools of the Roman Catholic Church, in the confessional, in the administration of the Sacraments and in the other relations of priests and people, is debasing to the people and an insult to Almighty God.

The Letter of Pius IX to Jefferson Davis

That there are no better Americans than the people of the South since the close of the Civil War has been amply proved in the subsequent history of our country. This was gloriously manifested in the war with Spain in 1898, when some of the foremost commanders in the army and navy were those who had been leaders in the Confederate forces. All the bitterness of the fratricidal strife disappeared long ago, but the hostility of the Roman Church to all free institutions is as great and bitter as ever. It is the boast of that Church that it never changes; and this is true as regards any change for the better. The people in the Roman Catholic Church would change, and are changing for the better, in spite of that system. But to be like other Americans in all respects they must renounce their allegiance to the Pope. When they do that, they will be free spiritually as well as politically.

By request of many readers the letter of Pius IX to President Jefferson Davis is re-published. All Americans should be on their guard against the influence of the Roman Church in political affairs. Eternal vigilance is the price of liberty. There is no other evil "foreign influence" in our country to-day but that of the Pope of Rome.

Christ's Mission Building

The adaptability of the location for the work of Christ's Mission in Fifty-seventh street, New York City, is constantly becoming more evident. It has been decided that a bridge must be built across the Hudson River to accommodate the increasing needs of the city in water supply and traffic arrangements, and Fifty-seventh street has been practically selected for its entrance into the city. This, with the opening of the Queensboro bridge across the East River, and an electric line along the entire length of Fifty-seventh street, will double the value of the Christ's Mission building. Such a center of Protestant and evangelical work is needed in New York, not merely for the people of the city, but for the whole country. Christ's Mission is the only institution in America where the questions relating to the Roman Church are carefully and constantly considered.

Christ's Mission Converts From Rome

Among other converts from Rome were the following:

Rev. Henry Gilfillan had been a priest for eight years in London, and brought with him from England a letter of recommendation from Cardinal Manning. When he came to the United States he obtained parish work at Nashua, N. H. But he had lost faith in Romanism and came to Christ's Mission in 1888. He secured employment, and died several years ago in Jersey City.

The Rev. J. B. McClay was born in Ireland, but he received his education in France and in Rome, and had been a priest in Scotland and in the United States. He came to Christ's Mission in 1888 from a parish in New Jersey, and later went to Princeton to prepare himself for the ministry.

In the same year (1888) Rev. Edwin P. Hurley, who had been a priest in New Zealand, came to America with letters from his bishop in Wellington, who did not know that it was his purpose to leave the Church of Rome. But when he arrived in New York he called on Rev. James A. O'Connor, who sent him also to Princeton Seminary. He afterward went to Canada. Rev. Dr. George Macloskie, one of the good professors at Princeton, was sympathetically interested in these men.

J. W. Holmes was a student in St. Mary's Seminary, Baltimore, preparing for the priesthood in 1890 when the Rev. James A. O'Connor held evangelistic meetings in different churches in that city. The services in Bethany Methodist Church, of which the Rev. L. A. Thirkeld was pastor, continued for two weeks, and were fully reported in the newspapers of the city. Mr. Holmes sought an interview with Pastor O'Connor at the church parsonage, and after a two-hour conference he attended the meeting that evening, when he made public declaration of his religious experience and resolved to leave the Seminary. Said he, "I told my religious troubles to Pastor O'Connor and he talked to me of Christ and explained the Scriptures as I had never heard them explained before. Then we knelt in prayer, and while we prayed there stole into my heart a peace such as I had never yet experienced."

The conversion of Mr. Holmes and his departure from the Seminary created a great sensation in Baltimore; all the more because Pastor O'Connor had been a student for the priesthood in the same Seminary twenty years before, and had been ordained sub-deacon and deacon there in June, 1871. Mr. Holmes took a course of study in Drew Seminary, (Methodist Episcopal), and afterwards returned to his home in the West.

(To be continued)

Christ's Mission Work

The following account of Christ's Mission and its work appeared in the columns of one of the influential metropolitan daily papers, the New York Press, January 17, 1909:

Reformed Catholic interests are represented by the anniversary meetings being held on the Sundays in January in commemoration of the thirty years' work of Christ's Mission, No. 331 West Fifty-seventh street. The meetings are held in the mission building at 3.30 Sunday afternoons. At the opening of the series last Sunday, January 10, the preacher was the Rev. George F. Pentecost, D.D., LL.D., of international reputation, and celebrated for his work abroad, especially among the high caste educated people of India. Dr. Pentecost has long been a friend of the founder of Christ's Mission. This afternoon the Rev. Jay N. Taft, Ph.D., a relative of President-elect William H. Taft, will be the preacher at 3.30 o'clock. Next Sunday, January 24, the Rev. Charles P. MacGregor, D.D., will preach. On Sunday, January 31, the Rev. Robert Stuart MacArthur, D.D., LL.D., of Calvary Baptist Church, will give one of his ringing addresses, such as he has frequently given in the interests of Christ's Mission in past years on anniversary occasions.

Christ's Mission is an incorporated missionary society and was established in New York City in 1879 by its present pastor, the Rev. James A. O'Connor, according to official statement, "for the instruction of Protestants and the enlightenment and conversion of Roman Catholics to the Evangelical faith." Mr. O'Connor, whose picture appears in The Press to-day, is a man of thorough scholarship, wide travel

and large experience, best described in the language of social usage as "a gentleman of the old school." His innate courtesy and native abhorrence of "getting people by the ears," together with his transparent hearty good will to all mankind, have no doubt been factors in smoothing some of the rough places through which nearly all pioneer undertakings have to pass. Mr. O'Connor was educated for the priesthood and had been an officiating priest for a number of years before he left the Church of Rome and established this work. He has sought especially to be helpful to priests who desire to leave the Roman Catholic Church on religious grounds. Dr. George F. Pentecost was one of Mr. O'Connor's teachers in the Evangelical faith at the first Bible Conference that was held at Northfield, Mass.

For years Masonic Temple was in winter the scene of crowded mass meetings conducted by Mr. O'Connor and what seemed a permanent home and chapel in that neighborhood was the headquarters of the work for a long time. From its foundation Christ's Mission has been supported solely by voluntary contributions. Changing conditions of city life at last made the old downtown site unavailable, in view of the growth of the work and the demands upon it. Its present new and admirable location, No. 331 West Fifty-seventh street, was obtained and has greatly increased its facilities. An effort is being made to pay off indebtedness upon the property, which is steadily increasing in value. The enlargement of the auditorium is necessary to accommodate the large congregation and the coöperation of all the friends of the work has chance of practical usefulness. Protestants and Catholics meet together in worship at Christ's Mission and all are welcome.

The Silver Jubilee number of *The Converted Catholic*, edited by Dr. J. A. O'Connor, 331 West Fifty-seventh Street, New York, contains interesting reports of the services at Christ's Mission, of which Dr. O'Connor is pastor, and remarkable letters from former priests. The letters of Father O'Connor to Cardinal Gibbons are continued. They take up vigorously President Roosevelt's recent statement in regard to Roman Catholics as candidates for office.—New York Christian Advocate, January 21, 1909.

The Earthquake and the Pope

The terrible earthquake in Italy, on December 28, by which the cities of Messina and Reggio were utterly destroyed, with the loss of 100,000 lives, brought into strong contrast the noble achievements of the King and his government for the relief of the sufferers and the feebleness and meanness of the Pope and the clique at the Vatican. The King and Queen at once went to the scene of the disaster and personally ministered to the sufferers, besides setting in motion all the resources of the government. Pope Pius said he would also like to go there, but he would not dare to leave the Vatican lest his claim to temporal power should be jeopardized. The London Christian quotes the Roman Catholic Times as saying that the Pope could not go to Calabria and Sicily because "political uncertainties had to be reckoned with." The Pope and King might meet, "and the barriers of diplomatic distance might be broken down, with results incalculable." The Pope and the Jesuits hope for the restoration of the temporal power, according to that Catholic paper, which says:

Amid the confusion of some general European conflict, with the subsequent arrangements for settling the map, there might happen again what happened after the long years of Napoleon's domination: the Pope might once more come into his own. . . . Meanwhile, the Pope maintains his position and upholds his claim.

Pope Pius X is said to be a benevolent man, and when he was a Cardinal and Patriarch of Venice he used to pay his respects to the King when that monarch visited Venice. But now he hopes for a universal war, which would be more disastrous to Italy than many earthquakes, in order that the temporal power might be restored. Is it any wonder that the Italian people are turning away from the Pope and his religion? By-and-by the Catholics in America will also renounce their allegiance to the clique at the Vatican, and cease to pay tribute to those brigands who would plunge the whole world into war for their selfish purposes. Many Popes have been criminals of the deepest dye and their successor, Pius X, is also a criminal in desiring universal carnage in a general war.

CHRIST'S MISSION SERVICES

Thirtieth Anniversary Meetings

DURING the series of meetings held in connection with the celebration of the Thirtieth Anniversary of Christ's Mission many excellent addresses were given by prominent pastors.

One of the most interesting of these was one delivered by the Rev. Dr. Jay N. Taft, of Elizabeth, N. J., in which he narrated how he and all the other members of the family were converted through the instrumentality of a little girl only fourteen years of age.

Dr. Taft's Testimony

When my father and mother were married I think they were both professors of religion. My father was defrauded in business by a member of a church, and soon afterwards he began reading the works of Tom Paine, Voltaire, and other infidel writers. The effect of these books on his mind was to make him a rampant infidel—one of those men who go out of their way to argue against the Bible and to destroy the faith of those who believe it. He was thoroughly acquainted with the Book, and was so successful in his arguments with preachers and members of churches that some parents would not allow their sons to work for him. He had a large business as builder and contractor, and heavy financial losses made matters worse with him as to religious matters.

His sons and two daughters, therefore, were growing up without one professing Christian among them. My mother tried to hold on to her belief as long as possible, but finally got discouraged and seemed to falter, and we boys did not go much either to Sunday school or to church.

I had a little sister, however, fourteen years old, who did go to Sunday school, and whose teacher led her to Christ. She became a worker in the Methodist Church.

At that time I was away at Cooperstown, N. Y., learning the trade of a practical bricklayer—I worked my way through college, largely, by working at that trade. One Saturday afternoon my mother and this sister came to see my brother's

family and me; and the next morning my sister said to me, "I have become a Christian."

I laughed and said, "Is that so?"



Rev. Jay N. Taft, Ph.D.

"I should like to tell you about it."

"Well, go ahead."

She had not very much to say, and when she paused, I

said, "I know all about these things. I have seen something of the world, you know."

"Well, Jay, I cannot argue with you, but will you let me sing a little song?"

"Why, yes."

She then sang:

Oh, won't you be a Christian
While you're young?
Don't think it will be better,
To delay it until later,
But remember your Creator
While you're young.

Oh, won't you love the Saviour
While you're young?
For you He left His glory,
And embraced a cross so gory,
Won't you heed the melting story
While you're young?

Remember, death may find you
While you're young;
For friends are often weeping
And the stars their watch are keeping.
O'er the grassy graves, where sleeping
Lie the young.

She sang these verses, one after another, to me and I listened. When she finished she asked me if I would not go to church with her and my mother. I consented and went. The minister's text was Mark 8:35:—"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it." He set up all my arguments against Christianity, one after another, and demolished them.

As we were going home my sister said: "How did you like that sermon?"

"All right; I know all about it. You and mother played a nice trick on me, but I will take care that you don't do it again."

"I do not understand what you mean."

"But I do. You and mother went and told that preacher all about me, and he fixed up his sermon accordingly."

"Why, Jay, we did nothing of the kind. We never saw the minister till we went to the church. We only got here yesterday afternoon, and we have had no chance to do such a thing even if we had thought about it. The fact is, God has been speaking to you this morning."

She did not say any more on the subject, but I felt sure that what she said was true, and that God had indeed spoken to me.

The next morning I walked three miles to work before breakfast, and as I walked along the road the words of the hymn my sister had sung kept on ringing through my mind, and also the text from which that minister had preached.

The following Sunday morning I got my Bible out of the bottom of my trunk, where it had been ever since the day I left home, and went to church. I also went to the Sunday school and joined the Bible class, which I attended till I went home. There I was taken sick. My mother and sister prayed earnestly for me, but they never argued; they did, however, give me some good books to read. At last, one night during a revival service I went forward to the altar in the crowded church, repented of my sins, and gave myself to God.

Not long after that I told my mother that it was usual in Christian families to ask God's blessing on the meals, and also to have family prayers; and my mother, my sister and I agreed to take it in turns to lead these exercises. We also began to pray very earnestly for the other members of the family. We prayed to God—and not to the Virgin Mary or any of the saints—to bring home two brothers who were working at Cohoes (then considered one of the wickedest towns in the State), during a revival effort then in progress in our town, Fulton, N. Y. They came home; one was saved during the first three days and the other soon after; then we all prayed at our family altar for the other members.

A married sister lived at some little distance, and we asked the Lord to send her home, also. She had no intention of visiting us at that time, but she did come, and found salvation.

Then I heard that my father was coming home. I was a

little afraid of him, and so I wrote him saying that we had begun to have family prayers. When he came home he consented to our continuing these; and for two weeks, while prayers were being offered, he sat bolt upright, with his eyes open. I know this, because I peeped through my fingers to see. At the end of that time I asked him if he would read the chapter from the Bible for us, and he consented to do so.

After a week I said, "Father, in the old days the head of the family was always the priest. Now, I am not the head of the family, but you are. Won't you please lead us in prayer?"

The result produced by this question was very dramatic. He fell down on his knees and cried, "My God! my God! Have mercy on me! My family are all converted, while I am only a miserable infidel. Forgive my infidelity! Have mercy! Have mercy!"

Of course we all prayed for him, but it was three weeks before he found peace. One night he boldly went to the church and asked for the prayers of the great congregation, expressing his sorrow that he had deceived so many people by his infidel teaching, and asking for petitions that God would have mercy upon him. He found Jesus that night—without the aid of any priest at all.

Then Father joined the rest of us in praying for the brother in Texas. One day we got a letter which read like this: "I should like to know what you people think about me. I do not at all mind your praying for me, but I would like you to understand that I am a great deal better than many of the deacons and members of churches in this town. If you think I am a drunkard, or a gambler, or a desperado going around shooting people, you are very much mistaken."

We kept on praying for him, however, and at last we received a letter to this effect:

"Dear Father and Mother, Brothers and Sisters:—I want to thank you for praying for me. I have been one of the wickedest men in Texas; but I have been converted and have joined the Methodist Church. I am now teaching in a Baptist Sunday school."

In this manner were converted seven members of our

family, through the efforts of a little girl fourteen years of age.

Friends, please note that this experience has been repeated in thousands of families all over the world, without one prayer to the Virgin or a single Mass offered by a priest. A son of one of my brothers is to-day an honored pastor in Binghamton, N. Y., and God has given me hundreds of converts as seals to my ministry. To Him be all the glory!

Dr. Pentecost's Address

On Sunday, January 10, Rev. George F. Pentecost, D.D., LL.D., preached at the Anniversary Services in Christ's Mission. He is the last survivor of the group of teachers who gathered around Dwight L. Moody at Northfield, and instructed Pastor O'Connor at the first conference held there in 1881.

Dr. Pentecost has kept in touch with the work of Christ's Mission ever since, and has always proved a sympathetic friend and a willing helper whenever it has been in his power to speak on its behalf. In the course of his address, Dr. Pentecost said:

A great many churches and a great many missions are just aggregations of Christian people. But a church is a company of living and believing Christian people who are built together and are articulated. Let us remember, Christian people, that no group of people forms a church of Christ until it is assembled in the capacity of a church. It is quite true that every individual piece of a machine does not compose the entire machine but it is a piece of a machine. Are you, friends, here built together?

Let me say a few words about what I think is the real mission of a church of Christ. In the first place, it is not a hospital. The church was not organized to take care of feeble Christians in the world, but while the church may help feeble, and sick, and helpless people along, let us remember that the church primarily is not a hospital, it is not a nursery, and,—more than that, it is not a school, except a training school. It is, however, a training school to train men and women for service as missionary workers.

A prominent clergyman in this city once preached that the priest was before the church, or, in other words, that, if a priest were to leave the priesthood, he could create a new church. I do not claim to be the real source of truth, but the church has appointed me to preach to the people to whom God has committed His Gospel, and we are only the ambassadors of the church. I may preach to one or two thousand people, but suppose I should preach through two thousand people? My ministry is limited to the particular number who gather within the sound of my voice, but it is the duty of every one of them to spread abroad what they hear to as many people as they can reach. You may be full of the Gospel, but if you do not get the Gospel out of you it will stagnate in you. A dead Gospel in the heart is like the manna in the wilderness that became corrupt if kept beyond the day on which it was gathered.

I wish, therefore, to impress upon all you Christian people that you are the custodians of the Gospel of Jesus Christ, and that the Gospel of Jesus Christ was never intended to be limited to a certain place or a particular number of people. Then, after recognizing the fact that we have been made custodians of the truth in order to distribute it to others, the word of the Gospel to us is "Go!" First you are invited to "come" to Christ, but as soon as you have done so, then the word that comes to you is to "go." The only mandate that Jesus ever delivered to his people was, "Go into all the world and preach the Gospel." Preach the Gospel in the power of the Holy Ghost sent down from heaven, and deliver to others only what you receive from the Holy Spirit. The Holy Ghost never comes to a man or a woman except to show forth the truth.

When the disciples were waiting at Jerusalem, as Jesus told them, the Holy Spirit descended upon them and led them unto all truth. The Holy Ghost did not give them the word of truth until He descended upon them. Our great work for God in this world is to spread the Gospel of His grace, and it should be your great business to spread the knowledge of it through all the world. If you are content merely to hear the Gospel for yourselves, you are missing the most

important privilege of the Christian Church, and you are also missing the whole point of your relation to it.

Jesus told His disciples that only One was their master, even Christ. Not long ago I was waiting for a train in the New York Central depot, near the barrier through which all outgoing passengers must pass. Presently an apparently well-to-do man with a big fur coat, a heavy bag and an imposing manner, walked up to the gate. The man standing by the narrow doorway said: "Ticket, please."

The gentleman replied, "My ticket is in my pocket and I must get that train."

"But I have to see your ticket, just the same." There was more of this kind of talk, and at last the man set his bag down, got out his ticket and went down the platform to his train, abusing the man at the gate, who had a similar experience with several other commuters. After that particular train went out, I said to the gatekeeper: "You don't seem to be very popular with that crowd!"

The man replied: "No, I'm not, but I don't care much about that; I want to be popular with the man upstairs." It was to "the man upstairs" that he had to render account, and as long as he was satisfied, the gatekeeper cared little for the opinions of others about him or his work. We should do our work for Christ in the same spirit.

We are the servants of Jesus Christ, and as His servants we must help to spread the Gospel through the world. There are three ways by which you can do this. The first is to go yourself; the second is to help your brother, or your son or daughter to go. Some people do not like the idea of being parted from their children, but if the American minister to China should wish to marry the daughter, or offer a place on the staff of the legation to the son they would be well pleased. There are hundreds of Christian young men and women in this country who have been called of God to take the Gospel to distant lands, but their parents will not let them go. You can scarcely do anything more pleasing to God than to let them go, and to cease holding them back from serving their Master in the way He has made plain to them.

A third way to "go" is to help some one else to go by providing the means, or assisting in providing them.

As we go forth to-morrow to the work of the week let us, each one, help to spread the truth of God. We are the trumpets through which God can sound His message of peace to the world. Let me impress upon you the importance of every man and woman giving a true note in his or her life. Your pastor is here to proclaim this great Gospel to you, but it is to be sounded out to others by you, and through you to all the people of our great country.

The Gospel in Catholic Countries

At the inauguration of General Gomez as President of the Republic of Cuba, when he took the oath of office in the old Spanish palace in Havana, on January 28, there was great rejoicing that the American occupation under Governor Magoon had come to an end. It was noted by the press that, unlike the former days when the Roman Catholic ecclesiastics were conspicuous at State functions, there was neither bishop nor priest present on this occasion. The New York Sun report said, the private chapel which had been used by the Roman Catholic occupants of the palace for the last seventy years had been boarded up. Cuba is now free from Spanish rule and Rome rule. The United States has given that fair island political freedom. Now let American Christians give the Cubans the liberty of the children of God in the Gospel of Christ that will make them free indeed. In all the Catholic countries of the world the people are striving for and obtaining political independence, in spite of the hostility of the Roman Catholic Church. Indeed, the first act of every free and independent government in those countries is to curtail the power of the Roman Catholic ecclesiastics. Religious freedom follows. It was so in Italy in 1870, in France when it became a Republic, in the Philippine Islands under our flag, and now in Cuba. Surely there is an open door for the Gospel of the Son of God in every country where the Roman Catholic Church has kept the people in spiritual bondage and ignorance. God grant that American Christians may enter this open door.

Boston Under Rome Rule

At the centennial celebration of the establishment of the Roman Catholic diocese of Boston last year, Archbishop O'Connell was acclaimed, even by some Protestants, as the efficient ruler of 2,000,000 Roman Catholics in New England. Boston is a Roman Catholic city, and the sons of the Pilgrim Fathers have permitted the descendants of the Irish immigrants to direct and control the municipal government. What Rome rule has done for Boston during the administration of Mayor Fitzgerald and his Catholic associates was disclosed last month by the publication of the report to the Massachusetts Legislature which the finance commission presented. A summary of this report in the New York Tribune, January 30, says:

The commission declares that the City Council is dominated by spoilsmen, that some of the members use their official places for pecuniary gain, and that both the Aldermen and Councilmen, as legislative bodies, are "intellectually and morally incapable of action in the interests of the citizens at large."

The commission also states that the number of municipal employes is excessively large, and that they practically control 10,000 "City Hall" votes, thereby constituting a menace to good government.

In the executive business too many departments are found, and the officers are found lacking in professional or technical skill, holding their places through politics alone. An increase in the number and decrease in the efficiency of the city employes is found.

The commission charges that at least \$50,000 is wasted annually upon superfluous employes, generally politicians, "retained to aid the Council in the non-discharge of its duties."

Since 1895, the commission states, the debt has been growing seven and one-half times as fast as the population.

Under Rome rule the conditions in Catholic countries will be repeated in the United States. The knowledge of the Bible and of the righteousness that exalteth a nation is withheld from the people. The Pope and his bishops and priests stand between them and Almighty God, who gives to all who call upon Him wisdom and understanding and endows them with the principles of justice and civic righteousness.

THE LINCOLN CENTENARY

A BRAHAM LINCOLN was born February 12, 1809, in a log cabin, in what were literally at that time the backwoods of Kentucky.



Abraham Lincoln, 1809-1865.

President of the United States, 1861-1865.

(Courtesy of the New York Observer.)

His parents were pioneer settlers, and he had no opportunities of obtaining any education during his early youth.

The principal education he obtained, therefore, he got out of the following books: the Bible, Aesop's Fables, Robinson

Crusoe, *The Pilgrim's Progress*, a history of the United States, and a *Life of Washington*. In 1826 he went to school for the last time, and added to the above library a dictionary and the *Revised Statutes of Indiana*.

In 1826 he went to New Orleans as a deck-hand on a flat-boat, and on this voyage came face to face for the first time with slavery.

In 1830 he removed to Illinois, and in 1832 took part in the war of defense against the Indian chief, Black Hawk, who had attacked the white settlers in Illinois. Lincoln had been elected the captain of his company.

In 1842 he married, having shortly before that entered upon the study of law, and opened an office at Springfield, the capital of the State of Illinois, where he resided until his election to the Presidency in 1860. As a lawyer he had a wide reputation, and was most happy in anecdotes and recitations. For many years his law partner was a gentleman named Herndon, who says, in his book giving many pleasant reminiscences of Lincoln, that among his favorite recitations was the following:

St. Patrick's Birthday

On the eighth of March it was, some people say,
That St. Patrick at midnight he first saw the day;
While others declare 'twas the ninth he was born,
And 'twas all a mistake, between midnight and morn:
For mistakes will occur in a hurry and shock,
And some blamed the baby and some blamed the clock;
Till, with all their cross questions, sure, no one could know,
If the child was too fast or the clock was too slow.

Now the first faction fight in ould Ireland, they say,
Was all on account of St. Patrick's birthday;
Some fought for the eighth, for the ninth more would die,
And who wouldn't see right, sure, they blackened his eye!
At last both the factions so positive grew,
That each kept a birthday, so Pat then had two,
Till Father Mulcahy, who showed them their sins,
Said no one could have two birthdays but a pair of twins.

Says he, "Boys, don't be fighting for eight or for nine,
Don't be always dividing, but sometimes combine,

Combine eight and nine, and seventeen is the mark,
So let that be his birthday." "Amen," said the clerk.
"If he wasn't a twin, sure, our history will show
That at least he is worth two saints that we know."
Then they all got blind drunk, which completed their bliss,
And we kept up the practice from that day to this.

That "poem," the author of which was Samuel Lover, was considered by Roman Catholics a slur on their religion and an insult to the Irish, for which they held Abraham Lincoln responsible.

Lincoln took an active part in politics in the new State of Illinois, and was always found on the side of liberty and freedom against those forces that were in favor of slavery.

In 1854 the repeal of the Missouri Compromise wrought upon him greatly, and while a member of Congress and during the following years, until 1860, he was an active champion of Kansas being made a free State, and was an ardent advocate for the preservation of the Union. In 1859 he delivered his first speech in the Eastern States at the Cooper Institute, New York City. William Cullen Bryant presided, and David Dudley Field escorted him to the platform. It was that speech that placed him in line for the Presidency. The New York Tribune (Horace Greeley's paper) said next morning: "No man ever before made such an impression on his first appeal to a New York audience."

The Lincoln-Douglas Debate

The famous Lincoln-Douglas debate in Illinois, in 1858, for the United States Senatorship brought Lincoln into national prominence. Of that great event the Rev. David James Burrell, D.D., LL.D., minister of the Collegiate Reformed Church, New York, and one of the Trustees of Christ's Mission, has given the following personal experience:

"I was only a boy of 13 when I heard one of the debates between Abraham Lincoln and Senator Stephen A. Douglas, at Freeport, Illinois, in 1858.

"The name of Douglas was already one to conjure with. He has crossed swords on the floor of the Capitol and elsewhere with Webster, Chase, Crittenden, Trumbull, and other

intellectual athletes, and had proved himself a worthy foe-man.

"Mr. Lincoln was a trained speaker, though his career had been less brilliant. At the bar and on the stump he had vindicated his power as a master of argument and ready wit. The people had come to believe in his sterling integrity and patriotism.

"On the morning of the appointed day the people came thronging into Freeport from all the surrounding country. The friends of Mr. Douglas were sanguine. The friends of Mr. Lincoln, also, were hopeful, but not without misgiving. It was a time of omens; the civil war was drawing on apace; there was a smell of sulphur in the air.

"The sound of fife and drum, at length, announced the fact that one of the processions was leaving the Pecatonica Bridge and marching up the main street. In front came a charcoal wagon with high-flaring sides, drawn by six horses. Up aloft sat 'Wilse' Shaffer, afterward chief of Gen. Butler's staff, a merchant of the town, and an accomplished whip. Beside him sat Mr. Lincoln, tall and thin almost to emaciation; his 6 feet 4 inches emphasized by a very literal 'stove-pipe hat.' The rear seats of the wagon were occupied by Mr. Lincoln's advisory committee and other distinguished citizens.

"The other procession, which followed presently, was of a different character. It was an array of carriages, chariots of the mighty, though somewhat motley, in the necessity of the case. In the van came a brass band playing 'Lo, the Conquering Hero Comes'; then an open barouche, in which sat Mr. Douglas, a trifle over five feet tall, and beside him Col. Mitchell, a gentleman of the old school, well known throughout the West as a stalwart adherent of the Bourbon faith. The lesser lights followed in more modest equipages, and the rank and file of partisans came trooping in their wake.

"The debate was opened by Mr. Lincoln, who, as everybody knows, was a lank, cadaverous, homely man, but his face bespoke the gift of honest common sense, and there was a most captivating twinkle in his eyes. He began in a

low voice with his hands behind him. His gesticulations were few, though now and then his long index finger did valiant service. There was little or no ranting or sawing of the air. As he proceeded his thin voice rose to a higher pitch. He won and held the attention of his hearers. He reasoned with them in plain Anglo-Saxon. He laid hold of current problems with a bony grip of irresistible logic, now and then relieving the tension with a parenthetic but always apropos 'That reminds me.' And occasionally he pointed a thin finger at his opponent, which seemed to worry him.

A Match for Douglas

"As the speech went on the fears of the boy of 13 vanished and hope mounted on exultant wings. His man was better than he looked! And he was making his point, which was the main matter after all. The merits of the argument—on which future issues, lurid with the flames of battle, were depending—did not gravely impress this youthful hearer; it was sufficient for him that his tall champion was coming off with flying colors.

"His opponent rose to reply. Judge Douglas was, despite his inferior stature, one of the most imposing figures I have ever seen. His massive head with its leonine locks, his strong, square features, and eager eyes flashing from beneath a broad, high forehead, proclaimed him an orator to the manner born. He was rightly called 'the Little Giant.' His voice, a deep, resonant basso, could be heard distinctly by every one in the vast assembly. Not a word was lost. I recall little or nothing of his discourse in particular, but his native eloquence thrilled every fibre of me. He was one of the last of the old Websterian school of orators, dignified, studiously rhetorical, smooth and orotund, at times flamboyant, but always impressive and commanding.

"In the course of Mr. Lincoln's address he had propounded to his opponent this question:

"'Can the people of a United States Territory, in any lawful way, against the wish of any citizen, exclude slavery from its limits?'

"This question was asked against the united protest of his

advisory committee, which affirmed that it would force Judge Douglas from his equivocal stand on the slavery question and defeat the hopes of Mr. Lincoln for the Senatorship. It was destined, indeed, to do that very thing, but in doing so to make the cause of freedom stronger and to wield an immeasurable influence in the conduct and outcome of the approaching civil war.

"The answer made by Judge Douglas removed him from the middle of the road. He said:

"'It matters not which way the Supreme Court may hereafter decide as to the abstract question, whether slavery may or may not go into a territory under the Constitution, the people may lawfully introduce or exclude it as they please, since slavery cannot exist a day nor an hour anywhere unless it is supported by local police regulation.'

"In those words the speaker at once cleared his way to the Senate, and, by widening the schism in his party on the slavery question rang the death knell of his own long-cherished hopes for the Presidency. As one of his biographers has said: 'Of that answer Douglas instantly died. The red gleaming, Southern tomahawk flashed high and clean; and he was removed out of Lincoln's way.'

On May 16, 1860, Lincoln was nominated for President by the Chicago Convention and elected on November 6 of that year. From 1861 to 1865 the Civil War raged.

The Assassination of Lincoln

On April 14, 1865, President Lincoln was assassinated in Ford's Theater, Washington, by John Wilkes Booth, an actor. He never recovered consciousness after being shot in the back of the head, and expired early the following morning in a house opposite the theater.

Investigations by the Government revealed a conspiracy of long standing, most of the persons concerned in it being Roman Catholics. Their headquarters was at the house of a Mrs. Surratt in H street, Washington, D. C., and the evidence given before the Military Commission that tried them showed that she and all her family were Catholics. Her son, John H. Surratt, was a student for the priesthood

at St. Charles College, Maryland. She was a regular attendant at her church, and two priests testified in her defense at the trial. When Richmond fell and Washington was illuminated, Mrs. Surratt closed her house and cried, and her house was gloomy and cheerless. To use her own expression this was "indicative of her feeling."

On the day of the assassination, Mr. Weichmann, who had been a student with her son at St. Charles College and who boarded at her house, drove her out into the country. During the ride she said that John Wilkes Booth was crazy on one subject and that when she got back to the city she was going to scold him. When about a mile from Washington, as she looked down upon the brilliantly lighted city, she said: "I am afraid all this rejoicing will soon be turned into mourning, and all this glory into sadness." When the detectives came to the house at three o'clock in the morning, Weichmann knocked at the door of her room to ask permission to let them in. She said: "For God's sake, let them in! I expected the house to be searched."

When the detectives had gone, her daughter said: "Oh! Ma, just think of that man (Wilkes Booth) having been here an hour before the assassination! I am afraid it will bring suspicion upon us."

"Anna, come what will, I am resigned," said Mrs. Surratt. "I think that J. Wilkes Booth was only an instrument in the hands of the Almighty to punish this proud and licentious people."

Mrs. Surratt was executed as one of the conspirators. General T. M. Harris was a member of the Military Commission that tried the conspirators, and he wrote the article regarding her guilt, which appeared in a former Volume of *The Converted Catholic* and is republished in the Editor's Letter to Cardinal Gibbons this month.

Some years ago Mr. Weichmann called at Christ's Mission, and in a long conversation with the Editor of this Magazine, he corroborated the statements made connecting the Surratts and the other Roman Catholics with the dreadful conspiracy. He was on his way to visit General Harris in West Virginia from his home in Indiana.

Why Lincoln was Assassinated

The Roman Catholic conspirators who were concerned in the death of Lincoln were justified in their action by the general practice of the Roman Church for centuries in removing those who stood in the way of its projects and in excommunicating those whom it could not "remove" by imprisonment, torture, burning at the stake, and cowardly assassination.

The very existence of this great Republic, with its free institutions, its separation of Church and State, and its system of universal education, and its principle of perfect liberty for every man, within the law, formed a very serious menace to the hold of the Papacy on all the central and South American countries.

Pius IX, the Pope who—alone among the rulers of the earth—recognized Jefferson Davis as the President of the Southern Confederacy, and wished him Godspeed in his efforts to disrupt this Union, issued an Encyclical on December 8, 1864, which is well worth the careful study of every American citizen, whether Protestant, Catholic, or of no religion at all. Its importance lies in the fact that it is part of the canon law of the Church. No matter what individual priests, of whatever rank, may say about its declarations, or what interpretations they may try to place upon this or that set of words, it sets forth the real principles of the Vatican, and the Vatican rules over every individual priest in this country. Cardinal Gibbons himself could be deprived of all his power at any moment by a cable from Rome, without any reason being assigned, and without any hope of reinstatement. We have heard a good deal lately about the "spiritual" allegiance rendered to the Pope by Roman Catholics, and still more about the number of Catholic soldiers who fought with the American army against Spain in 1898. The explanation of this latter fact is very simple. The Papacy saw that while Spain was, so to speak, an orange from which practically all the juice had been sucked during the last three hundred years, this country was wealthy and strong, and would make a new gold mine for the greedy grafters that surround the

Pope. So Spain was meanly abandoned by its Italian plunderers in 1898, and American Catholics went to Cuba to shoot down Spanish Catholics. All felt that in future days the Papal treasury could be filled with American money of which foolish and ignorant Protestants should be fleeced by the astute and unscrupulous emissaries of Rome.

It must be remembered, however, that the man who controls the soul of his fellow is his real master; and if, in any national emergency, word came from Rome that the interests of "the Church" required any particular course of action, the great bulk of the Roman Catholics in the American army and navy, as well as throughout the country, should obey the Pope; or cease to be Romanists.

Let no one ever forget that the allegiance of every Roman Catholic in the service of the United States Government is first to the Pope, and second, to this Government; also, that the Pope can, on any day he pleases, absolve them from their allegiance to the United States—as Pius V did, for example, in the case of the Protestant Queen Elizabeth of England, in 1570.

Pius V was the Pope who instigated the Massacre of St. Bartholomew in France, in 1572, although he did not live to see the slaughter actually carried out. For a long time Charles IX was unwilling to adopt the extreme sanguinary measures suggested by the Pope; and on one occasion Pius V wrote to him that if he held back his sword from the slaughter of his Protestant subjects his kingdom should be rent from him as the kingdom of Israel was rent from King Saul in the days of Samuel. In 1567, Philip II of Spain, a monarch after the Pope's own heart, a bigoted and fanatical Catholic, sent the Duke of Alva into the Netherlands at the head of an army of 10,000 men, with unlimited powers for the extirpation of heretics. After he had been in that country six years he boasted that, in addition to all the Protestants who had been killed in battle and in the sacking of cities, he had handed over 18,000 to the executioners. Pope Pius V rewarded the Duke by sending him a consecrated hat and sword, with a letter saying, "We thank thee in the name of the whole Church. Go on beloved son, and by

these steps, as it were, secure for thyself a way to eternal glory."

Pius V caused the Bull "In Coena Domini" to be most widely circulated; this condemned and excommunicated all "Hussites, Wycliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and other Apostates from the faith, and all other heretics, by whatsoever name they are called, or of whatsoever sect they may be." The Bull goes on to say, "excommunicated and accursed and given body and soul to the devil—we give them utterly over to the power of the fiend." This Pope, who reigned only six years (1566-1572), was a true exponent of the Roman Catholic doctrine that all heretics should be put to death, when opportunities presented themselves and willing and obedient agents could be found. He was canonized by Pope Clement XI on May 24, 1712; and thus all Roman Catholics are taught to pray to him and make him their exemplar.

When the Civil War broke out the peril to the existence of the Nation was clearly perceived in Rome, and if the North were vanquished what was now one united Nation would be divided up into a number of small States, whose divergent interests would keep them in constant conflict or revolutions, like the Rome-ridden lands of South America. Hence the encouragement given by the Pope to Jefferson Davis. That Pope, who, later on at the Vatican Council in 1870, had himself proclaimed infallible, knew that it was an axiom in the conflict of parties to divide and conquer—"Divide et Impera"—and if this great Republic could be broken up into two or more separate governments it would be a comparatively easy work for him to sow the seeds of confusion among those free states. This was the policy of Rome for centuries among the different states of Italy, and when that beautiful country became united in 1870, then came the downfall of the temporal power of the Pope. This was also the policy adopted with regard to the states of Germany during the sixteenth and seventeenth centuries, the Thirty Years' War being the fulfilment of the threat made by a Papal Legate to some recalcitrant German princes in Luther's time, to the effect that if they would not obey the Pope the

Papacy would set them all at war with each other, and they should all perish together in their own blood.

Lincoln, too, abhorred slavery—in itself—of every kind. He had said that in his opinion no one man was good enough to own another man. The man that could publicly make such a declaration was not promising material out of which to make an apostle of spiritual slavery for those born on American soil. In many respects Lincoln was very unlike a certain strenuous successor of his in the White House.

It was evident to the authorities at Rome that Lincoln could be neither bullied nor cajoled, intimidated nor bribed into doing anything he thought to be wrong, or contrary to American principles.

Again, as the President who had brought such a tremendous war to a successful conclusion, his personal influence and prestige throughout the world and the power of the principles he represented would be greatly increased, especially in the three Americas, and the contrast between the great Protestant Republic and the Roman Catholic countries to the south of it would become correspondingly prominent.

His removal at that moment, too, might possibly throw the entire government and the whole country once more into a state of anarchy and confusion, out of which the Roman Church might derive benefit.

Perhaps no two documents could set forth more plainly the difference between what Lincoln stood for and what the Papacy stands for, than Lincoln's immortal Speech at Gettysburg, delivered November 19, 1863, and the famous Bull "Unam Sanctam," promulgated by Pope Boniface VIII, November 4, 1302.



Lincoln's Speech at Gettysburg, 1863

"Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

"Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war.

We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that this nation might live. It is altogether fitting and proper that we should do this.

"But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."



From the Bull "Unam Sanctam," 1302

"We are told by the word of the Gospel that in this, His fold, there are two swords,—namely, a spiritual and a temporal. For when the Apostles said, "Behold here are two swords,"—when, namely, the Apostles were speaking in a church—the Lord did not reply that this was too much, but enough. Surely he who denies that the temporal sword is in the power of Peter wrongly interprets the word of the Lord when he says, "Put up thy sword into its scabbard." Both swords, the spiritual and the material, therefore, are in the power of the church; the one, indeed, to be wielded for the church, the other by the church; the one by the hand of the priest, the other by the hand of kings and knights, but at the will and sufferance of the priest. One sword, moreover, ought to be under the other, and the temporal authority to be subjected to the spiritual (*temporalem auctoritatem spirituali subjeci potestati*). For when the Apostle says: "There is no

power but of God, and the powers that are of God are ordained," they would not be ordained unless sword were under sword, and the lesser one, as it were, were led by the other to great deeds.

"For, the truth bearing witness, the spiritual power has to establish the earthly power, and to judge it if it be not good. Thus concerning the Church and the ecclesiastical power is verified the prophecy of Jeremiah: 'See, I have this day set thee over the nations and over the kingdoms,' and the other things which follow. Therefore, if the earthly power err it shall be judged by the spiritual power; but if the lesser spiritual power err by the greater. But if the greatest, it can be judged by God alone, not by man, the Apostle bearing witness. A spiritual man judges all things, but himself is judged by no one. This authority, moreover, even though it is given to man and exercised through man is not human but rather Divine, being given by Divine lips to Peter and founded on a rock for him and his successors.

"Indeed we declare, announce and define, that it is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff (*Subesse Romano Pontifici omni humanae creaturae declaramus, dicimus definimus et pronuntiamus omnino esse de necessitate salutis*)."

In one form or another, the doctrines set forth in the above extracts from the Bull "Unam Sanctam" and in the Encyclical of Pius IX are being taught in all the parochial schools in this country; and it would be a good thing for the nation if they could be closed by the governments of the several States because hostile to the Republic, following the excellent example of the French Government. The closing up or minimizing of these schools would be of the greatest benefit to the children themselves. It is not good for any human being to grow up in fear of any man or set of men, either in respect of religion or anything else. The real American idea is that every boy and girl shall grow up free from just the kind of tyranny that Rome exercises, and that has been the ruin of every land where it has prevailed, from Spain three hundred years ago down to Ireland to-day.

**Editor O'Connor's Letters to Cardinal
Gibbons**

Eighth Series.

No. 2.

331 West Fifty-Seventh Street, New York, February, 1909.

Sir:—Having entered upon the Eighth Series of these Letters, I am reminded that after all these years you are not as young as when I first addressed you, and that as the uncertainty of life increases with advancing years it would be wise for you—and indeed for all of us, though I am many years your junior—to get right with God, who has told us in His Word that there is another, an immortal, life for all believers in the house not made with hands, eternal in the heavens. So I think I ought to devote this Series of letters to religious subjects, and, as John Milton says, "Justify the ways of God to men." In this form of writing I realize both the privilege and responsibility of addressing not only you personally but many thousands who are interested in personal communications, though some may differ in their opinions of the views expressed. All right-minded men desire to be helpful to their fellow beings, and surely no service can be greater than that of helping others to the knowledge of the truth of God as revealed in Jesus Christ our Lord. In my letter last month I asked whether you agreed with the sentiment common to all intelligent people, that every person who believes in the Lord Jesus Christ is a member of His Church. You know the Apostle Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved"; and, further: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." You know also that our Lord himself said: "Come unto Me, and I will give you rest"; and again: "Him that cometh to Me, I will in no wise cast out."

Now, Cardinal, every person who hears and heeds that invitation and accepts that promise and walks in the way of righteousness, becomes a follower of Christ and a member of His Church. Do you accept this plain statement of the

essence of the Christian religion? If you do, then you ought to denounce the assertion of your Church that there are no Christians in the world outside of the fold of Rome. That declaration has stood in the Roman canons and decrees for hundreds of years, and has been repeated so recently as last December in this city by the greatest missionary organization in your Church, the Society for the Propagation of the Faith. In convening the annual meeting of that society in St. Patrick's Cathedral, when Archbishop Farley presided, the invitation, issued from the Archbishop's office, 462 Madison avenue, New York, and signed by Rev. John J. Dunn, the Spiritual Director of the society, said, to emphasize the importance of the work:

"THE MISSION FIELD.—There are in the world about 1,500 millions of human beings. Of that number only 275 millions belong to the Church of Christ; the others are Protestants, Schismatics, Infidels or Heathens."

You must endorse that exclusion from the Church of Christ of every person who does not render allegiance to the Pope of Rome, for that is the universal teaching of the Roman Church. A great Pope, Boniface VIII, said: "We moreover proclaim, declare and pronounce that it is altogether necessary for salvation for every human being to be subject to the Roman Pontiff." That Pope you are required to believe was infallible, and therefore your teaching must be in line with the doctrine he promulgated.

Surely, Cardinal, with that false and infamous declaration of your Church permeating your life, you are in sore need of the knowledge of the Gospel of the grace of God. I would like to devote all of this letter to an exposition of that Gospel, taking for my text the greatest verse in the Bible:

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Your Church doctrine is at variance with this solemn declaration of the Son of God, for you give over to perdition all who do not believe in the Pope, even though they may have accepted with heart and soul this gracious promise of the Redeemer of the world. Yes, your Church condemns

all Christians who are not Romanists, "all Protestants, infidels and heathens"; though Christ also said:

"God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

But I cannot further enlarge upon this congenial subject and preach the Gospel of the love of God for all whom Jesus came to save, much as you need it, because this month, while the whole American nation is commemorating the centenary of the birth of Abraham Lincoln, I think it well to refer to the part your Church played in his assassination, a deed so characteristic of its history through all the centuries. In doing this I shall abstain from quoting as authority the late Rev. Charles Chiniquy, D.D., the great Protestant champion whom Lincoln defended in the courts during his conflict with the Roman Catholic bishop of Chicago, when he led his whole congregation in St. Anne, Illinois, out of the Church of Rome into Protestantism some fifty years ago. You would say that Father Chiniquy was biassed, and so his statements would be questioned. Therefore, I will confine myself to historical documents.

I think it well, therefore, Cardinal, much as you and your people need the Gospel of God's love for all mankind, to devote a great part of this letter to the relation of your Church to our Republic. From time immemorial the Roman Church has been hostile to free institutions. The reason is, that whenever and wherever the people of any country have established constitutional government religious liberty has gone hand in hand with political freedom, and religious liberty means death to the Roman Catholic Church. Autocratic government that was synonymous with the divine right of kings could exist only where the people were subject to hereditary rulers or usurpers. Your Church is the most autocratic government in the world. It claims divine right to rule on this earth and to govern the bodies and souls of all human beings. The divine right of kings has disappeared, but the claim of the Pope of Rome to be the viceregent of God, the vicar of Christ, is still maintained. Free peoples reject that claim, but millions who live under free institutions continue to believe in that Papal assumption. These

should be enlightened. When they know their rights as men free in soul as well as in body they will reject the right of the Pope to rule in the spiritual realm, as the Protestants and the progressive Catholics have done. Then they will be free indeed. Abraham Lincoln, by the Proclamation of Emancipation, struck the shackles from the limbs of the Negroes and made their bodies free; but more than that, they glory now in the freedom of soul that has come to them. Are the Roman Catholic people held in bondage? They are free in body, politically and civilly, in our Republic, but while their souls are held in the grip of Popes and priests who claim divine right to rule over them, they are not free men.

That the sympathies of the Roman Catholic Church authorities were with the Confederacy during the Civil War was well known. It was not that they loved the South more, but they loved the North less, and if they could break up the Union the chances were that free government would be checked in its progress. A free government meant free religion, and that the Church rulers at Rome could never sanction. Every means, therefore, should be used to disrupt the Union, and the secession of the Southern States afforded the desired opportunity.

Pope Pius IX was the only sovereign ruler in the world who recognized the Southern Confederacy.

The Letter of Pius IX to Jefferson Davis was as follows:

Illustrious and Honorable President:—We have just received with all suitable welcome the persons sent by you to place in our hand your letter dated 23rd of September last. Not slight was the pleasure we experienced when we learned from these persons and the letter with what feelings of joy and gratitude you were animated, illustrious and honorable President, as soon as you were informed of our letters to our venerable brothers, John, Archbishop of New York, and John, Archbishop of New Orleans, dated the 18th of October of last year, and in which we have, with all our strength, excited and exhorted those venerable brothers that in their episcopal piety and solicitude they should endeavor with the most ardent zeal, and in our name, to bring about the end of the fatal civil war which has broken out in those countries, in order that the American people may obtain peace and concord and dwell charitably together.

It is particularly agreeable to us to see that you, illustrious and honorable President, and your people are animated with the same desires of peace and tranquillity which we have in our letters inculcated upon our venerable brothers. May it please God at the same time to make the other peoples of America and their rulers, reflecting seriously how terrible is civil war, and what calamities it engenders, listen to the inspirations of a calmer spirit and adopt resolutely the part of peace. As for us, we shall not cease to offer up the most fervent prayers to God Almighty that He may pour out upon all the people of America the spirit of peace and charity, and that He will stop the great evils which afflict them. We at the same time beseech the same God of mercy and pity to shed abroad upon you the light of His grace and attach you to us by a perfect friendship.

Given at Rome, at St. Peter's, the 3rd day of December, 1863, of our Pontificate 18. Pius IX.

I quote from Appleton's Annual Cyclopaedia, 1863.

Though the Southern States were, and are, so largely Protestant and sound in the faith, Pope Pius made it clear to them and to all the world that his Church is unalterably opposed to the fundamental principles of free institutions. In his Syllabus, which was promulgated in 1864, one year after his letter to President Davis, he gave emphasis to the Roman Catholic doctrine which condemns in every country all those who hold that:

"The State should have no power to inflict certain fixed penalties on those who offend against the Catholic religion."

"Any citizen has the right to express publicly by speech or print whatever he thinks, and that neither ecclesiastical nor secular authorities should have the right to limit such liberty."

This Syllabus condemns eighty statements or propositions among which are these:

"No. 15. 'Every man is at liberty to accept that religion which, in the light of his reason, seems to him the true one.'

"No. 24. 'That the Church has no secular power, directly or indirectly, and that she ought not to employ force.'

"No. 45. 'That to the State belongs the supervision and direction of the public schools.'

"No. 55. 'That the Church is to be separate from the State and the State separate from the Church.'

"No. 77. 'That it was no longer required in our times that the Catholic religion should be maintained as the only State religion, to the exclusion of all other cults.'

I close this letter, Cardinal, with some extracts from the statement of General T. M. Harris, a member of the Military Commission that tried the conspirators in the assassination of President Lincoln:

"Mrs. Surratt was a member of the Roman Catholic Church, and four or five of the so-called priests of that Church were brought before the Commission as witnesses for her defense. All of them testified to her good character and standing in the Church. They all had been giving her credit for being an estimable Christian lady. Father Wiget was her pastor, but for some reason, unknown to me, Father Walter, pastor of St. Patrick's Church, Washington, was called by her, or perhaps assigned by the bishop, to hear her last confession, and prepare her for death. He reported that she declared her innocence in her final confession.

"A most earnest effort was made by this priest and his associates to secure a commutation of her sentence, they no doubt regarding this as the first step toward a reprieve. Failing in this, a most grievous howl was set up, and an organized effort was instituted to pervert history and mislead public opinion in regard to her case. In this purpose they were able to command the public press to an extent that, to me, with the information I had, was, indeed, very surprising.

"They charged the Government with having murdered an innocent woman. They went so far as to charge the Government with having packed a court, not to try and do justice, but to condemn. Again, they charged the Commission with having condemned her without a particle of evidence to prove her guilt.

"Twenty-five years passed by, and no word had been uttered by anyone in vindication of the Government or of the Commission; but now God, who will have the facts of history preserved, so far as they relate to important events in the life of nations, brought about a train of circumstances that impressed me with the importance of citing the facts connected with this great tragedy in our nation's life, as revealed by the testimony given before the Commission; and thus I undertook the delicate and difficult task of writing my book, entitled "The Assassination of Lincoln: A History of the

Great Conspiracy and Trial of the Conspirators by a Military Commission, with a Review of the Trial of Mrs. A. Surratt."

"In regard to the case of Mrs. Surratt, the evidence clearly convicts her of being a party to the conspiracy; to have been in the closest and most intimate relations with Booth; to have known all his plans; and, on the day of the assassination, to have taken an active part in aid of his escape after he should have committed his great crime. She was equally guilty with Booth. It now seems clear to me that God had a purpose in directing the mind of the Secretary to me when he was arranging for the Military Commission."

In compassing the death of President Lincoln at the hands of John Wilkes Booth your Church was blindly following its instinct to oppose and destroy liberty. Thank God, North and South are a United Nation; but no thank to your Church for that.

Yours truly,

James A. O'Connor.

Shall We Have a Roman Catholic President?

The Lutheran brethren who replied to President Roosevelt's letter advocating the election of a Roman Catholic to the Presidency of the United States have published the correspondence in a neat booklet, with the title, "Romanism and the Presidency." It can be had from Rev. William Schoenfeld, 1294 Lexington avenue, or Rev. Martin Walker, 471 West 145th street, New York City. The friends who wish to circulate this admirable pamphlet should send stamps for a few copies or two dollars for one hundred copies.

President Roosevelt did not reply to the Lutheran letter.

Surely Almighty God has this Republic in His holy keeping where the sons of Luther have become the foremost defenders of our civil and religious liberty. Their fathers were immigrants from Germany, but they brought with them their Bibles and the teaching of Martin Luther. It is the Lord's doing and is marvelous in our eyes that, when so many of the descendants of earlier settlers were silent in face of the aggressions of the Papacy and the favoring attitude of our public men, the Lutherans of this generation as true Americans should stand forward as champions of the Republic against the hereditary foe of all free institutions.